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THE ROLE OF IBRAKHIM DAVRON IN JADID LITERATURE

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ABSTRACT

The end of the XIX - beginning of the XX century was a period of radical changes, new views and new goals not only in the political and social life of society, but also in the cultural and literary spheres. Undoubtedly, at the forefront of these serious changes were jadids, who were determined to reform the society life, to form new views in the minds of the people, and to inspire hope in the hearts of the local people.

Key words: Kokand jadids, Turkestan regional, Uzbek poets.

1. Introduction

They has a special place and status in the destiny of the people, took place in the bright pages of history with their political and social activities, educational institutions, published books, newspapers and magazines, the use of new centers of education and theater, as well as a number of other innovations, nationalism and patriotism. Undoubtedly, one of such evolution centers was Kokand.

Kokand jadids were the main driving force behind this turbulent process in Turkestan. It is noteworthy that in the ranks of such forces was a innovator and nationalist as Ibrakhim Davron, and his name and works have a special place and a high position.

2. Main part

In our literary criticism, the weight of the works related to the life, social activity, services of Ibrakhim Davron in the field of fiction is not so great.

It will be possible to get some information about some small articles, remembering his name and works in connection with any matter, some notes, memories of contemporaries, detailed ideas expressed in periodic research, as well as the life and work of Ibrakhim Davron, his activities, and to put forward some ideas about him.

In fact, a comprehensive study of the biography of this multifaceted artist, who was noticed by Cholpon, sent it to a new educational direction the majestic image as Khamza, an active propagandist of science and enlightenment in his time, poet, playwright, publicist, translator, an eye-catching photographer and artist

In fact, it should not be forgotten that the time has come to study in detail the biography of a comprehensive study of the biography of this multifaceted artist, who was noticed by Cholpon, sent it to a new educational direction the majestic image as Khamza, an active propagandist of science and enlightenment in his time, poet, playwright, publicist, translator, an eye-catching photographer and artist and scientifically study all kinds of his works. The whole point is to immediately begin the fulfillment of these tasks, to collect the literary heritage that belongs to it, to publish this heritage and to pass it on to the people as their true heirs.

Progressive intellectual Pulatjon Domulla Kayyumi from Kokand, a contemporary of Ibrahim Davron, gives the following information about him:

"... He read various newspapers and magazines, was a progressive and intelligent man, and became the first photographer to take pictures in 1904 in the courtyard of Sharq Street (now Istiqlol Street)... He also wrote signboards and a Russian application for people...

He had friends from many cities and poets. While he was in Namangan, he had a relationship with Ibrat Ishakhantora, a poet from Turakurgan. He began publishing critical articles under the pseudonym Davron in the newspaper "Turkestan regional newspaper" in 1903..." [1]487-p488

Abdulkhamid Sulaymon oglu Cholpon, in his article "Two Loses" published in the newspaper "Red flag" in 1922, respectfully recalled Ibrakhim Davron, along with the enlightened Mavlaviy Yuldash, and noted the following:

" Ibrakhim Davron (Azamkhan Ibrakhim ugli) died at the age of 48. This young man was well-known among the youth of Khoqand for his publishing work, distributing books and newspapers and writing in Khoqand before the revolution.

He has two equestrian works, "National (Cultural) puzzles" and "Ashori Nisvon". The first was a collection of our national riddles, and the second was a collection of poems by some Uzbek poets. The last work of great importance, unfortunately, does not appear on the field. However, it was something that could be checked by the official.

He was also interested in painting, worked on his own paintings, and in 1914 traveled to Turkey. He was a regular contributor to the "Sadoyi Turkiston" newspaper (1914). There was a lot of poverty in that. I remember a couple of his poems (one verse), made against illiteracy, this rebellion (in time), it was a very big rebellion (in itself). [3]42-43-6

«Johil padarim, johila modar esa mutlaq, Hayron qolutam kufr ila iymon orasinda».

The conclusion to be drawn from Cholpon's thoughts is that Ibrakhim Davron, as a mature, prominent writer of his time, came to the attention of a great scholar like Cholpon; as a progressive intellectual, as well as a talented artist, he was constantly engaged in the propagation of science and enlightenment, thanks to which his services attracted the attention of the enlightened people of the time. Cholpon speaks with respect and reverence about Ibrakhim Davron's poetry, artistic activity, his commitment to the children's worldview

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development by composing riddles, following in the footsteps of Bekhbudi and Fitrat in poetry and journalism, and caring for the future of Uzbek nation and mourns his death.

Tokhtasin Jalolov in his book "Uzbek poets" (1966) spoke about Ibrakhim Davron and his collection "Ashori nisvon", gave valuable information about the life and works of the writer. This book serves as a valuable source for a certain information arrangement about the biography of Ibrahim Davron.

Ibrahim Davron entered a Russian-style school at the age of 10 and managed to finish 7th grade under his mother's protection. He has a deep love for the works of Abu Ali ibn Sino, who studied the Uzbek classical literature and oriental medicine. He constantly tracks the periodical press - the periodicals that grew like spring mushrooms in those years, and rehearses the poems. His articles have been published in such newspapers as "Turkestan regional newspaper", "Sadoyi Turkiston", and "Sadoyi Fergana". According to some people, in the neighborhoods, in the teahouses, he encouraged people to study, enlightenment, regular monitoring of the periodicals, reading newspapers and magazines to the people and keeping them informed of what was happening in the society, he opened the first photography in Kokand in 1900, also founded the "Madoro" library.

Indeed, Ibrakhim Davron was not only enlightened, but also at the forefront of good deeds in the fight against ignorance, the development of Uzbek national culture, the "illiteracy" eradication and the people enlightenment. It is known that he taught, albeit for a short time, to open a theater, to enlighten people through it, and to finish many journalistic articles, compiled an explanatory dictionary of Arabic and Persian words related to medicine used in the works of Abu Ali ibn Sina, he wrote the book "Geography of education", dramas and comedies "Love of the motherland" (1915), "Unequal marriage" (1916), "Difficult circumstances" (1916), depicting scenes of national life, even completed the libretto of the operetta "Five days of life" in October 1921, engaged in translation.

Of course, the works and this multifaceted creator activities have not yet reached their full potential, as well as analysis and research. The study of his works of different content and form, which are the fruits of his creativity, allows us to draw certain conclusions about the period in which Ibrakhim Davron lived, the artists who wrote during this period, the direction of the literature of this period.

3. Conclusion

The jadidism direction in the literary environment of Kokand embodies the best features of Uzbek Jadid literature. Kokand writers, despite various obstacles and pressures, were prolific in a number of genres that were prevalent at the time. Their poetic, prose, dramatic and journalistic works contributed to the further development of our national literature, became an important factor in the formation and development of modern Uzbek literature - the literature of the national revival.

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